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Jurúna [Yurúna] territory, called this habit of waving a burning piece of wood to one side and another "the Indian way" in his diary. Among the Tapirapé, the burning sticks shaken in this fashion serve as nocturnal protection against certain anchinga, that is to say, evil spirits. Hans Staden (p 4) also wrote of the Tupinambá: "At night, when they must attend to their needs, they do not like to leave their houses without taking a light, for such is their fear of the devil called Ingange and frequently seen by them." According to Koch-Grünberg (Z. III, 168), the fear of evil spirits (maxarí) impels the Taulipáng to carry a burning stick when they leave the house at night.

In spite of the constant danger presented by the anchinga and naturally also by the fearsome Kayapó neighbors, the Tapirapé never defecate near the house even at night, but go into the labyrinth of felled trunks lying between the village and the forest, far enough so the clean open spaces near the dwelling will not be soiled and the odor of the feces will not reach the house. The custom of retiring to a good distance for this purpose is embodied in the expression kaa-pe-pyã ("belly-to-the-woods"), or to translate it more freely, "I shall now take my belly toward the woods," a phrase with which every well-bred lady in Tampiitama must announce to her housemates her intention to go and defecate.

When it comes to urinating, however, these women are not quite as formal. When we rose from a night session carried out in front of the house and presided over by Kamairabó, the moon was out and I could see dark spots on the ground where members of the female sex had been sitting. Without moving or showing the slightest sign of unrest, the ladies, young and old, who had been sitting around us, had urinated copiously while the great man and I aired the most profound mythological questions. Apparently, the wet spots on which they sat had not been overly unpleasant to them.

Naturally, a woman who is standing does not sit directly upon the ground, but squats, when she wishes to urinate. The men also adopt this position. There were some interesting endeavors at cultural change in this respect, however. Once, some time after my arrival in the village, while I urinated in the neighboring woods, I was surprised to see several young men imitate me by standing also. No sooner had they started out in this way, however,